

THE BAPTIST RECORD.

OLD STORIES VOL. XXXII.

JACKSON, MISSISSIPPI, JUNE 4, 1908.

NEW SERIES VOL. X. NO. 23.

Concerning Science and Religion.

J. B. Gambrell.

We live in an age of experiments. The scientist says of every theory: "Let us test it." All so-called scientists are not scientists. Many if they are mere querists, and very poor guessers at that. There is more unmitigated humbuggery about science, so called, than about nearly anything in the world. The speculative theories of scientists follow each other in rapid succession to the junk heap.

But there are real scientists, and they are valuable citizens of the world. They are an inquisitive set of gentlemen, who find out things by testing them. These gentlemen will never hurt the truth, but help it. But none of them know it all, and some of them know nothing of the noblest science of all.

Any scientist worth the name, knows that every question must submit itself to its own appropriate tests. Mathematical questions cannot be tested by the principles of chemistry and vice versa. The eye cannot detect the taste of an apple. The nose is no judge of sound. If we are to have science from the fool killer, we must have its appropriate tests and proofs.

On this universal truth, underlying as it must, all scientific inquiry, the Bible is the most genuinely scientific book in the world, and Christian religion rests upon an immovable foundation of knowledge. The whole superstructure of revealed religion, rests on a scientific basis. And the scriptures themselves teach this as a basal truth.

When Mr. Coleridge, the author, was asked if he could prove religion of Christ to be true, he answered without a quaver of hesitation that he could. How can it be proved was asked. "Try it," was the prompt and perfectly proper answer. Speculations, concerning Jesus, will settle nothing; but trying Him will settle everything. Dr. Carson, the great Irish scholar and writer, chose for the subject of a strong essay, "The Knowledge of Jesus, the Noblest of the Sciences." The subject was well chosen, and ably handled; but the mighty defender of the faith did not lay down the fundamental proposition set out in the scriptures, that Jesus is knowable only by spiritual tests, or tests in the realm of the Spirit. This the scriptures affirm. "Spiritual things are spiritually discerned." This is bound to be true by every scientific test and principle. One must come into the realm of the spiritual in order to judge the spiritual. Till one comes into this realm, he has nothing by which to judge. He may indeed do as is common with the unsophisticated judge that nothing is true, that lies beyond the realm of his knowledge, but that is to fortify all scientific research, and to violate the fundamental tenets of every school of science. Besides, it is the acme of folly.

I was one day in a chemical laboratory, when a common negro drayman came in with some supplies for the place. There

were some demonstrations in electricity going on at the time, and the drayman became very curious. He was told that if he took hold of the poles of the battery, he could not turn loose, whereupon he sets up a loud, derisive laugh. He took hold. The current was turned on, and the drayman was an instantaneous convert.

Not one of the learned infidels in history, stands one inch ahead of that negro, when it comes to religion. The drayman and the infidel scientists are alike in speculating and passing judgment on mysteries beyond their sphere of existence. The negro was converted by trying it, and any man in the world, who will try Jesus will know that he is divine and has power to change the heart. I tried him more than fifty years ago, and the deepest knowledge of my whole life is the knowledge that from the hour I tried Him, I have been another person in my inmost soul.

Science is limited in terms and soon exhausts itself against the narrow bounds of human knowledge. But what it really does know, is not vitiated by what lies further, and as yet is unknown. Nobody knows what electricity is, nor all the ways it works. At best, we know only in part. The negro knew the effect just as well as the Professor who turned on the current could know it. The same negro, applying the religious test, may know Jesus as well as the philosopher.

The religious test, like every other, must find its conclusion in an experience, and is final. To the believer, it is all sufficient and enduring. John says, by the Spirit, "But the anointing ye have received of Him abideth in you; and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in Him."

This is according to all truth. The inward sense experiences the truth. The correspondence between a spiritual mind, and spiritual truth concludes the matter, so far as that soul is concerned.

This is well represented by the scientific process by which the photographer obtains the picture. There is a prepared plate. The light from the object falls on it, and the picture remains. No argument effaces it, no mystery dims it. And this deep truth explains that word of scripture which declares that believers have the witness in them. This witness is conclusive for them, but not for the world, for the world cannot know it.

The testimony of believers may be persuasive to the world, but not conclusive. The only way to know religious truth is to try it. And so exactly and thoroughly is religion scientific, at the base and in essence, that every promise and statement touching a human soul may be tested, and proven by the experimental method. Because this is so, an Old Testament writer broke forth and said, "Oh, taste and see that the Lord is good." As a matter of fact of the scriptures, as we have actually tried, and all that we know for a good and all.

Let scientists come on with their tests in their field of enquiry. I bid them God speed. But we have a good work for them. Gentlemen, apply the scientific method to the noblest science, the science of salvation, and know for yourselves, that there is such a thing as a new heart, and divine power in Jesus to forgive sin. Try Jesus, and you will know for yourself. Jesus invites all honest souls to try Him. He says, if anyone is willing to do the will of God, he will know of the doctrine whether it is of God. And he will. Mysteries will roll back. Light will drive out darkness. Certitude will make an end of doubt, and truth will deliberate the soul. God's challenge to the world is, "Try Me and prove Me."

Gulf Coast Association.

This body met with the church at Moss point, Wednesday, May 10th. Brother W. C. Grace of Gulfport, was re-elected moderator and Brother W. H. Boone of McHenry, was re-elected clerk.

Nearly all the churches were represented and two new ones received. The reports from the churches were encouraging. Reports of baptisms showed that the churches at Moss Point and Seranton had made the greatest gain, with Seranton in the lead. The contributions for missions and indeed for other benevolent objects were gratifying. The churches are in good condition. Peace and harmony prevail.

The session of the association was characterized by the sweetest fellowship of the saints, and unity of sentiment throughout—not a negative vote was cast. The only contention that arose was over the question as to who of us had the best house during our stay in Moss Point. Every one contending for his own.

There were two new ministers present. Pastors W. A. Roper of Biloxi, and C. L. Wilson of Seranton. These brethren have come to us recently, and are strong men, and vigorous workers. We rejoice to have them with us.

Our faithful Secretary, A. V. Rowe, hastened to us from Hot Springs, and, as always, he added immensely to the interest and pleasure of the meeting. We missed our faithful Editor Bailey, but he was remembered, and his ears must have had a tingling in them when the report on publications was being discussed. He doesn't know how he is loved by his brethren down this way.

Our beloved C. M. Morris, pastor and his people made our stay in Moss Point so pleasant, that we will not want to stay away from them very long.

The time of the meeting of the Association was changed from spring time, and the next meeting will be held with the First Baptist Church in Gulfport, Wednesday before the second Sunday in November.

Pray for us, brethren. We press forward in the name of the Lord in whom we trust.

O. D. Bowen.

June 4, 1908.

Receipts of Convention Board, March and April.

	S. M.	H. M.	F. M.
Aberdeen Ass'n—			
Nettleton	\$ 2.50	\$ 14.25	\$ 11.75
Houlka		5.00	5.00
Houston			26.80
McCondy			7.05
Troy			5.60
Toxish			8.40
Mt. Olive			4.00
Harmony		10.00	10.00
Central Grove		15.70	15.70
Shiloh	3.85		
Van Vleet			2.95
Okolona		11.53	90.00
Verona		49.00	96.00
Bogue Chitto Ass'n—			
Silver Springs		6.00	6.00
South McComb			11.00
Mt. Zion	8.00	8.00	16.00
Montgomery			6.40
McGee's C.			7.00
Summit		104.34	123.36
Moaks Ck.			9.00
Osyka	50.80		
Friendship		1.60	1.60
Balo Chitto		12.45	
Union			2.75
Smyrna		5.35	3.30
Salem		2.40	3.00
Bogue Chitto		8.00	12.00
Silver Ck.		5.25	5.25
McComb		248.12	365.00
Holmesville			6.00
East McComb		35.00	35.00
Fernwood		30.00	30.00
Magnolia		77.05	68.60
Johnston			12.04
S. S. Convention			5.20
Bay Springs Ass'n—			
Mize W. M.		10.80	
Calhoun Ass'n—			
Pineboro	6.50		50.00
Carey Ass'n—			
Natchez		139.43	
Spring Hill			10.95
Zion Hill			11.50
Gloster		52.60	100.00
J. B. Polk	5.00	5.00	5.00
Providence			12.60
Roxie			30.00
Hamburg		7.50	7.50
F. A. M. Gory and Wife		1.00	1.00
Mrs. Anderson		.50	.50
Union			18.25
Choctaw Ass'n—			
Mashulaville		5.75	5.75
Little Boh	2.60		
Pleasant Ridge		3.90	3.90
Chickasaw Ass'n—			
Friendship		.50	30.05
Cherry Creek		29.00	65.60
New Albany		34.70	534.65
Mt. Pleasant			47.11
Eeru		103.00	150.00
Pleasant Hill			17.05
Pleasant Grove	12.00	11.00	12.00
Ingomar			38.00
Chester Ass'n—			
Bear Creek			23.65
French Camp	15.00		45.00
Ackerman			71.20
Beulah			5.40
Bethlehem			25.35
Mt. Olive			3.20
Fentress			6.45
Bluff Springs		6.15	
Mt. Morgan			6.30
Salem		5.00	35.35
Central Ass'n—			
Sturges		8.00	8.30

New Hope	1.50	1.50	Slayden	11.20	11.45
Vicksburg, Calvary	156.00	75.00	Eudora	7.00	6.50
Raymond	105.75	91.50	Columbus Ass'n—		
Griffith Memorial	44.00	66.00	Pleasant Hill	8.25	
Brandon	75.00	114.00	West Point	150.00	135.00
Learned	10.00		Starkville		157.75
Terry	61.50	63.00	Shuqualak		117.85
Mt. Pisgah		15.35	Salem	30.00	
Antioch	44.30	40.96	Pheba	8.00	
Jackson, 1st	573.85	958.38	Hebron	1.50	
Canton	112.50	120.35	Columbus	114.10	136.65
Clinton	322.25	540.65	Mrs. Smith	5.00	5.00
Liverpool	15.00	20.00	H. J. Vanlandingham	75.00	75.00
New Hope (M.)	22.45	30.63	Brooksville	107.12	49.50
Bethesda	17.86	27.10	Mrs. Kier	1.68	1.66
Edwards		67.00	Dr. Harrington	2.50	2.50
Flora		100.50	New Hope	5.75	4.00
Chapel Hill	5.00		Mrs. Hearon	1.00	1.00
Reagenton		8.60	Maben	35.12	36.60
Beech Springs	4.00	3.85	Bethesda	12.50	12.50
Hebron	22.60	7.25	A. E. Hill	5.00	5.00
Providence	13.50	11.00	Bro. Cochran	2.50	2.50
Beulah	37.50	37.50	Bethel	6.50	
Yazoo City	73.40	60.90	Mrs. Ramsey	1.00	1.00
Palestine	16.50	36.80	Mrs. Burgin	5.00	
Utica	164.25	238.47	Seoba	2.75	4.10
W. H. Carder's churches		44.25	Macon	30.00	65.75
Jackson 2nd	300.00	400.00	Columbus 2nd	12.00	
Palestine	16.50	36.80	Sessums	1.00	
Copiah Ass'n—			Mt. Vernon S.S.	5.50	
Damascus	6.75	11.15	Mt. Vernon S.S.	5.50	
County Line	8.20	6.10	Deer Creek Ass'n—		
Spring Hill	13.80		Hollandale	91.45	
Hopewell	9.75	9.75	Dockery	12.00	12.50
Crystal Springs	301.00	162.05	Arnold	2.00	2.00
Hazlehurst	512.80	5.00	Greenville		100.00
Sylvarena	12.33		Greenwood	10.00	407.22
Sardis	17.83	19.04	Boyle	6.75	6.75
Pilgrim's Rest	20.00	2.75	Indianola		97.50
New Zion		20.65	Ruleville	3.00	10.00
Poplar Springs		5.00	Leland	78.85	8.41
Wesson	63.50		Anguilla	31.00	21.60
Gallman	36.15	38.00	Silver City		25.00
Smyrna	9.00	8.00	Pleasant Grove	3.30	
Stronghope	52.50	50.50	Merigold	16.90	33.80
Harmony	10.80		Schlatter	6.50	
Chickasaw Ass'n—			Skene	2.60	1.00
Southern	3.00		Rolling Fork	6.00	11.00
Quitman	22.50	51.50	Mrs. S. M. Ellis and friends	22.85	
Waynesboro	5.00		R. E. Foster and wife	3.75	3.75
Stonewall	9.15	86.75	Belzona		75.00
Enterprise	7.13	9.20	Gulf Coast Ass'n—		
Shubuta	61.31	35.71	Logtown	24.00	
Mt. Zion	6.00		Shiloh	16.00	
Pachuta	4.75	5.85	Gulfport 1st	166.86	172.80
Union	41.20	30.60	Scranton		5.25
Knight's Valley	2.58	2.59	Moss Point	112.50	200.00
Pleasant Grove	3.05	3.05	Handsboro		25.00
DeSoto		5.35	Mrs. Sanders	3.00	2.00
New Hope	6.53		Biloxi	150.00	200.00
Mt. Rose		8.35	N. Gulfport		10.00
Harmony	13.80	13.80	Harmony Ass'n—		
Oak Grove	10.00	10.00	Goodhope (L.)	8.15	8.15
Cold Water Ass'n—			Carthage	17.35	9.65
Senatobia		82.78	Jerusalem	14.00	
Central Coldwater		81.80	Tuscola	5.72	
Crenshaw	11.75	2.75	Friendship Lena	66.85	64.05
Grays Creek		3.50	Camden	9.50	8.25
Oak Grove	13.60	13.60	Mt. Carmel	19.57	18.45
Mt. Zion		38.00	Goodhope (M.)		26.45
Holly Springs		50.00	Walnut Grove	29.00	30.00
Como	31.25	32.25	Freney	4.45	5.90
Ebenezer		53.00	Center		9.65
Hernando	100.05	77.23	Thomastown		43.15
Tyro		5.00	Salem		4.25
Hickory Grove	13.60	13.60	Rock Point	3.00	3.00
Loxahoma	5.00	3.00	New Providence	5.00	5.00
State Line	3.50	26.50	Center Hill		5.00
Arkabutla	7.00	5.00			
Mt. Manna	8.65	8.65			

June 4, 1908.

W. P. Dorril	2.50	2.50	Society Hill	14.30	14.31	14.30	Abbeville	4.00	4.15
Hopewell (Choctaw)	1.50		Antioch	5.50	5.50	5.50	Clear Creek	7.90	5.00
Mt. Olive	5.00	5.00	Oakvale		3.10	3.10	Yellow Leaf	10.00	10.00
Pleasant Grove	3.15		New Hope	5.10			Pope		1.50
Cross Roads		4.00	Arm		12.50	12.50	Mt. Pisgah		1.90
Stumpbridge	6.50		New Hebron		20.00	20.00	Paris	8.35	
Enon		25.00	Crooked Creek				Big Springs	18.25	18.25
Tuscola	5.72		Hathorn		10.50	10.50	Pearl Leaf Ass'n—		
Hopewell Ass'n—			Shiloh		2.75	2.75	Central	19.50	19.50
Forest	58.75	82.29	Sontag		3.28	3.28	Salem		37.00
Springfield	.60	17.85	Lauderdale—				Mt. Olive		163.00
Morton	37.50	37.50	Meridian 1st	18.06	92.75	10.00	Collins	13.25	165.00
Ridge	6.50	.60	Meridian High-lands			5.00	Bunker Hill	28.50	21.00
Liberty		4.20	Meridian 15th Ave.	134.45	15.25		Oral	11.50	11.50
Hobolo Chitto Ass'n—			Meridian 41st Ave.		3.35		Ebenezer	11.25	11.25
Picayune	22.60	23.75	Meridian Immanuel	5.95			Providence		38.75
Juniper	19.45		Meridian 7th Ave.	12.50			Ora	10.85	10.85
White Sand	2.77	2.80	Oak Grove		25.00	17.10	Carson	10.00	9.00
Spring Hill	1.85	1.85	Poplar Springs		5.00	16.30	Leaf River		8.50
L. N. Jones		3.55	Russell			9.15	Bassfield		54.50
A. J. Bilbo	12.35		Causeyville			19.00	Seminary	50.00	51.25
Judson Ass'n—			Mt. Gilead	7.00		7.40	Pearl River Ass'n—		
Center Hill	7.50	7.50	Salem		12.38	18.50	Oloh	13.65	
Kosciusko Ass'n—			New Hope			3.00	Columbia		111.75
New Hope		5.90	Leaf River Ass'n—				Bismark	4.10	
Kosciusko 1st	281.68		Shady Grove	3.55			Philadelphia		11.50
Pleasant Ridge	37.00		Lucedale	6.76	6.50		Rankin Co. Ass'n—		
Samaria	13.29	19.06	Line Creek		15.00		Dry Creek	30.00	30.00
Ebenezer		10.50	Lincoln Co. Ass'n—				Steen Creek		23.35
Yockanookany		32.30	Little Bahala		17.07		Rehobeth		7.00
Doty's Spring		2.00	Philadelphia		8.25		Oakdale	10.35	
Jerusalem	3.20	46.90	Memorial		12.50		Pelahatchie	51.00	55.00
Unity	5.80	5.80	Big Springs	5.30	5.10		Fannin	7.00	21.85
Hurricane		7.00	Pleasant Grove				P. & E. M. Didlake	10.00	10.00
Center		9.65	Miss F.	5.00	10.00		Concord		6.00
New Salem		10.00	Brookhaven	2.80	215.25		Beulah	2.75	6.45
Springdale		16.10	Topisaw		31.50		Pisgah	4.45	14.35
Edgefield		5.10	Pearlhaven		22.10		Rock Hill	15.45	25.00
Poplar Spring		1.50	Bogue Chitto	78.85	100.00		Clear Creek	8.50	26.60
McCool	122.00	82.75	Pleasant Hill	13.50			County Line	6.50	6.50
Berea		6.15	Holly Springs	1.50	3.64		Homewood		4.40
County Line		5.00	Calvary	2.50			Richland	19.00	20.00
Harmony		5.00	Fair River		24.60		Union		17.50
Pilgrim's Rest		3.60	Gum Grove		5.50		New Prospect		9.50
Macedonia		7.60	Monroe Co. Ass'n—				Rock Bluff	10.00	10.00
Louisville Ass'n—			Lebanon	9.00	2.00		Liberty	2.00	4.00
Mt. Carmel	2.07	11.95	Mississippi Ass'n—				Galilee	13.25	13.25
Enon		25.00	Liberty	103.25			Clear Branch	8.00	17.60
Concord		6.60	Mt. Pleasant	5.00			Leesburg		2.35
Spay		2.00	Mt. Vernon	15.00			Shelby	25.75	25.36
Liberty		2.83	Berwick	2.00	8.96		Lyon	73.00	72.00
Louisville		90.00	Gillsburg		15.65		Drew		30.00
Antioch	2.75	2.75	Glading		10.50		Lula	59.00	
Fearn Springs	3.65		Mt. Olive	15.00	15.00		Gunnison	125.71	137.20
Liberty Ass'n—			Centerville	16.85	24.20		Rosedale	5.00	5.00
Center Ridge		2.60	Ebenezer		45.00		Sumner		150.05
Buckatunna	2.00	1.00	Gloster, Galilee	116.20	87.23		Belen	111.85	139.00
Elim	2.00	2.00	Mars Hill	42.00	105.00		Clarksdale	35.00	35.00
Lebanon Ass'n—			Hopewell	12.50			Jonestown	10.25	6.75
Zion Hill		10.00	Hebron		80.35		Oakridge	108.00	68.75
Sandersville	13.75	277.35	Robinson		9.00		Friar's Point		33.25
Laurel 1st		8.00	Amite River		3.00		Strong River Ass'n—		
Eastabutchie	13.00	76.70	New Providence	8.85	8.85		D'Lo	64.85	64.8

The Baptist Record,

Office: CAPITAL NATIONAL BANK BUILDING, Opposite Postoffice

\$2.00 PER ANNUM

PUBLISHED EVERY THURSDAY AT

JACKSON, MISSISSIPPI.

Entered at the Postoffice at Jackson, Miss., as Second-Class Matter

—BY THE—

MISSISSIPPI BAPTIST PUBLISHING COMPANY,

T. J. BAILEY, Editor and Manager.

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Notice!

As announced before, the dates we have been placing opposite the names of our subscribers stamped on front page, will not be used further. Instead of keeping up these figures to indicate the dates to which subscribers are paid, we will, in the future promptly mail out postal card receipts for all money sent us. We again urge our subscribers to preserve their receipts, as in case of misunderstanding about accounts, the receipts will be needed and will be final in any difference. The dates on your papers now mean nothing, and will be taken out as fast as our force can do the work.

A Sensible Request.

"Out of Christian consideration for others, the women will please remove their hats before the beginning of the sermon." This request is made at every service in the Temple Baptist Church, Los Angeles, Cal., by the pastor, Rev. Robert J. Burdette. To our way of thinking, this is a most sensible, important and reasonable request. If this simple announcement does not accomplish the aim, the pastor makes this second announcement which never fails to accomplish the desired end.

"If every lady with the becoming hat, will kindly notice how hard the man behind her is dodging, trying to see the preacher, she will undoubtedly be obliging enough to take down her millinery, postpone her halo, and conform to the customs of this church."

THE BAPTIST RECORD.

June 4, 1908.

General Stephen D. Lee is no more to be found in the walks of men. On the morning of May 28th, he quietly passed out of this mode of existence. He had gone to Vicksburg to participate in the reunion exercises, and, on Tuesday the 26th, he delivered a great address to the reunion, and a few hours afterwards received a stroke of paralysis from which he never recovered, dying early on the morning of the following Thursday. He was a soldier and educator; and, greatest of all, a consistent Christian. He was full of years, being nearly 75 years of age. He was at his death Commander-in-Chief of the United Confederate Veterans. His remains were shipped from Vicksburg to Columbus, his home, for interment.

The International Sunday School Convention will hold its session this year in Louisville, Ky., June 18-23. The fare will be one fare plus 25 cents for the round trip. The tickets will have good limit, allowing time for taking in side trips. Mississippi is entitled to 43 delegates. All Sunday School workers who can do so, should avail themselves of this great privilege and opportunity. If you expect to go, write to J. C. Cavett, Jackson, Miss.

A fine program of the Encampment at Blue Mountain has been prepared. The time covered is from June 23 to July 2, 1908. All arrangements will be made for the comfort, pleasure and profit of the attendants. Board at College Dormitory will be \$1 per day, and at some boarding houses possibly a little less, if any one wishes it for less. The repast spread in the program will be rare and rich, and all who can possibly do so should avail themselves of the feast. Let the pastors and workers all over the State see to it that the Encampment is published as extensively as possible. There are many young people who can well afford the trip.

Every alert worker and pastor is now planning and praying for our State Mission work. The ordinary and general needs of the work are increasing with each passing year. But the demands on our churches have been enlarged by flood and cyclone. We must meet these demands. God is putting a test on us. Shall we prove worthy?

We use our editorial space this week for an article, which though short, is very weighty and timely. If there is a church anywhere contemplating a call for a pastor you will serve the cause by carefully reading this article.

Revs. J. H. Lane and G. W. Riley are in a good meeting at Taylorsville this week. Some have joined and the outlook is full of promise.

Rev. W. A. Borum, now pastor at Greenville, has resigned there, and will accept the call from the Oxford church, and enters upon his new field July 1, next.

A strange thing among Baptists. The Northern Convention at Oklahoma City, Okla., elected Gov. Chas. E. Hughes president and he was not present during the convention.

The Mississippi Baptist Convention should

meet at Winona in 1909 because years ago the State Board rendered assistance in the work. Let the convention see the ripening fruit from the seed sown.

Rev. W. A. Borum has resigned the work at Greenville to accept the pressing call from the Oxford saints. Brother Borum's labors at Greenville have been abundantly blessed. He begins work at Oxford July 1st.

The Eaton Monument Fund.

There are quite a number of good brethren and sisters who want a part in erecting a monument to our lost leader, Dr. T. T. Eaton, but by delaying the matter they are continually forgetting it.

Delay no longer, but drop me a card, on reading this, as to what to expect from you by the end of June.

If brethren would simply state to their churches what we are endeavoring to do toward erecting this monument, and proffer to send subscriptions or money for any who may wish to take part, subscriptions would be secured and the brethren would be thankful for the help received.

Dr. Eaton was much admired and loved by many thousands. Let us honor him with this monument. The statue will certainly be erected over his grave. Will you take part in it? Send subscriptions to me.

Since my last report I have received the following:

Rev. J. W. Dickens, Crystal Springs, Miss. \$1.00
I. P. Trotter, Committee.

Hattiesburg, Miss.

A Fine Meeting.

Dear Brother Bailey:

We began our meeting here last Sunday, May 24th. Brother W. B. Sansing is preaching for us. All are delighted with his fine gospel sermons. 15 have been added to the church up to this date, and still the good work goes on.

Chas. L. Lewis.

Morton, Miss.

Revival of Dead Church at Vancleave, Miss.

Hearing so much about this church, having been requested by brethren to go there, I found it very dark and difficult to get started, but I found joy at the end.

Finding those people without a shepherd and only three members together, the field ripe for harvest, we put our trust in the Lord and went to work.

Closed Friday night, May 21st, with thirteen additions, eight by letter, five by baptism, others said they would have come in if I could have stayed until Sunday. The Lord came down and set their souls on fire.

They organized a Sunday School the following Sunday with fifty pupils present.

Officers and teachers are as follows: W. P. Flurry, Superintendent; J. W. Thompson, Assistant Superintendent; Miss Belle Edge, Secretary; Misses Royals and Bell, teachers; Miss Murphy, organist, and Miss Ina Bell assistant organist. \$4.82 collection for song books.

This shows, though they slept, now they

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are awake, ready to do something for the glory of God. May the Lord bless them with a leader that will be a help to the noble workers that have been taken in.

I know God's name will be honored and glorified in that place. Pray for them and me that God will use us for His glory and salvation of souls.

Yours for Christ,

J. E. Curry.

May 28, 1908.

"It Is Finished."

What Christ finished was finished "according to the Scriptures." This is no scene of defeat, but of triumph. For this, Jesus came into the world. For this all human history was written. For this, the prophets spake. For this consummation the whole world had waited with breathless and absorbing interest. For this the heaven of heavens had been bereaved of the presence of the Son. The scene was first described in Eden. The prophet, the poet, the angel-messenger throughout the ages added touches to the scene, until at last it stood forth in the Scriptures just as it really occurred. The rulers, the Roman soldiers, Pilate, nature, the sheeted dead, all fall in line to carry out the divine will as it had been revealed in the Scriptures. Puny men strut about and congratulate themselves that they have conquered God, that their well-laid scheme had been completely successful, but they are blind to the fact, that they have but done the thing that God long ages before, had declared they would do. They who vainly imagined that they were triumphant over Jesus Christ were really the facile instruments in His hands to do His will.

Now it is finished, and the words are a note of triumph upon the lips of the Son of God. "He had spoken repeatedly of His time, His hour, His day." He had said, "I must work the works of him that sent me while it is day, the night cometh when no man can work." The night had come to Him, and He was passing through it to the new morning of His glory. Finished, therefore, was His day's work in the body.

Finished was the Jewish age. In another moment, the veil of the temple would be rent in twain. The scroll of law, psalm and prophecy would be closed and sealed with His blood. It was complete even from the beginning, for the "seed of the woman had bruised the serpent's head."

Finished was the manifestation in His person of God's creative idea in humanity. He had revealed the new name "Father" in a real, human relation; made perfect by suffering, achieved by faith, patience and courage. God had been brought near, "so loving the world that He gave His only begotten Son; that whosoever believeth on Him should not perish but have everlasting life."

Finished, was the full, perfect, and sufficient sacrifice for the sins of the whole world, in His perfect obedience even unto the death of the cross. Exacted in the eternal counsels of the divine righteousness, God was satisfied in Him.

Finished was the founding of His church in the hearts of His chosen ones. "Other foundation could no man lay than that which was now laid 'in humanity.' All that should be erected upon it in the history of organized Christian-

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ity should be abiding only as it is built upon the "foundation of the Apostles and the Prophets, Jesus Christ Himself being the chief corner stone."

(Jagger).

The Clinton Colleges.

Friday, June 5th, 8 p. m.—Oratorical concert for Carter medal, preparatory department.

Saturday, June 6th, 10:30 a. m.—Ex-temporaneous reading for the Lackey medal.

Saturday, June 6th, 8 p. m.—Concert, Hillman College.

Sunday, June 7th, 11 a. m.—Commencement sermon for Hillman and Mississippi Colleges, Rev. J. M. Frost, D.D., Nashville, Tenn.

Monday, June 8th, 10:30 a. m.—Sopomore oratorical contest for Hewitt medal.

Monday, June 8th, 4 p. m.—Freshman oratorical contest for Farr medal.

Monday, June 8th, 8 p. m.—Ex-temporaneous debate for Bennett medal.

Tuesday, June 9th, 10:30 a. m.—Senior oratorical contest for Bailey medal.

Tuesday, June 9th, 4 p. m.—Junior oratorical contest for Trotter medal.

Tuesday, June 9th, 8 p. m.—Reunion and program, class of 1908.

Wednesday, June 10th, 10:30 a. m.—Graduating exercises of Hillman and Mississippi Colleges.

Wednesday, June 10th, 11:15 a. m.—Annual address, Rev. J. B. Gambrell, D.D., Dallas, Texas.

Class Roll.

James Jefferson Adams, B. S.; Herbert Leonard Arnold, B. A.; William Martin Ashley, B. S.; Charles Ester Bass, Ph. B.; William Montgomery Bostick, Ph. B.; Jesse Laney Boyd, B. S.; Thomas Daniel Brown, B. A.; Hugh Chilson Harris, B. S.; James Gordon Chandler, B. A.; Richard Denman, B. S.; Gaines Stanley Dobbins, B. A.; Marion Carl Ferguson, B. A.; Billie Sylvester Guyton, B. S.; Wade Hampton Hardin, B. S.; William Felix Hemler, B. A.; Walter Louis Henderson, B. S.; Henry Hill, B. A.; Elisha Edwards Jack, B. A.; Edgar Moore Lane, B. A.; Charles Clay Lea, B. S.; Herbert Engene Lee, B. S.; John Johnson Lipsey, B. A.; Alexander Adams Lomax, B. S.; Charles Spurgeon Longino, B. S.; Richard Kirby Longino, B. S.; Greenville Lucius Martin, B. A.; William Douglas Mathis, Ph. B.; Elijah Harvey McGehee, Ph. B.; John Jefferson McKinstry, Ph. B.; Sidney Carr Mize, B. A.; Curtis Henry Moore, B. S.; Kenneth Gill Price, B. S.; Walter Louis Rather, B. A.; Farmer Knotte Rice, B. A.; Greek Lent Rice, B. S.; Will Davidson Stovall, B. S.; Curtis Longino Waller, Ph. B.; Cary Ethan Young, Ph. B.

All the Way to Calvary.

After the events narrated in the last lesson the brutal farce of lying, cowardice and cruelty, falsely called a trial, went on before the Jews, and Pilate, and Herod, and Pilate again. In that trial was demonstrated the malignant ferocity of the hatred of the Jews, the weak and cowardly character of Pontius Pilate, and the divine composure of the Son of God. When Pilate gave the rulers and the people the opportunity to choose between Jesus Christ and the Robber Barabbas, they boldly and loudly cried for Barabbas, and howl-

ed for the blood of Jesus. In that choice humanity sounded the depths of humiliation and depravity. Then the sentence was given, the Master scourged and the dismal procession started for Calvary. Upon the scourged and bleeding back of the Christ were placed the rough timbers which were for the cross. The worn and weary Saviour falling under the crushing burden, a young man in the crowd was pressed into service to bear it for Him. So they came to the place called Calvary. "There they crucified Him." The greatest crime of all the ages was perpetrated. His judges declared that they could find no fault in Him, the rulers of the Jews had to resort to false witnesses to give even a semblance of justice to the uncontrollable hate, and yet, with a brutality which would have disgraced any court, this innocent man has been driven to a cross, and is hanging between two thieves.

In that awful hour Jesus turns His burning eyes upon the women and John, who alone of His disciples were with Him in His agony, and addressing John said, "Behold thy mother," and turning to Mary said, "Woman, behold thy son." He heard the first cry of a repentant sinner while He hung upon the cross, and now He hears the yearning cry of Mary's loneliness and desolation, and provides for her a home with His beloved John. What divine thoughtfulness is that which thinks about others while enduring the agonies of crucifixion!

The scene hastens to its close. A little vinegar is pressed to His lips to assuage His scorching thirst—a sudden cry, "It is finished," and He bows His head, and, commending His spirit to the Father, the heart ceases its weary beating. Jesus Christ is dead upon the cross. The tongue halts and the mind is palsied, and the heart is sick to feel in the presence of a subject, like his. The only attitude of a mortal man before the cross upon which his Saviour hangs, is to stand in hushed contemplation with the dew of sorrow upon his cheeks, and adoring worship within his heart. If speak we must, let it be with subject humility, and trembling awe, for that scene declares to my broken heart, "For me the Saviour died."

Some Reflections.

What is it that troubles us most? My belief is that it is a sinful heart. Oh! can we imagine what it is that can soothe our anguish most? I think it is true and noble religion of the heart. Oh that all souls could realize this before it is "too late, too late." I love to read and teach the old story of sweet religion. Nothing is sweeter to me than to tell the old story of God's love. Oh! one feels when he sees that God in his infinite love does answer prayer; that it is sweet consolation to trust him in all things. He chastizeth us though sometimes in various ways. But all the same, God is love; and, if affliction be mine, let me praise God and murmur not. Yes; praise him from whom all blessings flow. And in affliction can all praise be given him. I trust that all Christians may be enabled to say, here Lord, thy will be done, not mine. For fear of tiring you, I will now close, asking God to bless this and all the dear brethren and sisters, and the dear old Record, I am,

P. M. Redden.

June 4, 1908.

(Continued from page 3.)

Poplar Springs	5.00	Duck Hill	30.50	5.00
Macedonia	7.50	Goodman	20.00	20.00
Dr. J. L. Johnson	50.00	Bethel	18.00	10.00
Mendenhall	70.00	Ebenezer	10.00	5.00
Magee	35.50	Winona	15.00	100.55
Goodwater	5.20	Sidon	6.05	
Bethlehem	5.00	Mt. Nebo	2.41	3.05
Damasens	11.41	Mt. Vernon		6.00
Weatherly	6.75	Durant	126.25	213.80
Tishomingo Ass'n—		Vaiden	21.60	24.90
Baldwyn		Beaty	1.90	
Gaston		Saron	8.85	10.75
Chandler		Carrollton	25.00	25.00
Kosuth	1.00	Mt. Pleasant	10.55	11.35
Mt. Olive	17.12	Shiloh	8.90	6.40
Luka	10.33	New Salem		9.00
Wheeler	6.44	Lexington	101.25	64.50
Burnsville		Hays Creek	7.50	7.50
Boonville		New Shiloh	3.00	3.00
Tippah Ass'n—		Harmony		4.05
Ripley	32.92	Mission	5.10	5.10
Lowrey Memorial	157.10	County Line	2.05	
Union	59.04	Macedonia	2.00	
Mt. Olive	1.87	Bethel	4.00	
Chewalla		Hopewell	9.75	9.75
Hickory Fla.		Zion Ass'n—		
Macedonia	7.10	Eupora	62.26	71.22
Flat Rock	4.00	Spring Hill	3.50	3.25
Providencia	30.16	Saboula		6.75
Ashland	15.00	New Hope	35.00	50.00
Fellowship	12.25	Lodi	8.34	8.33
Trinity Ass'n—		Fellowship	15.50	15.50
Cross Roads	3.15	Bethany	24.75	24.75
Montpelier	1.20	New Liberty	12.50	12.50
Bentley	1.75	Pilgrims' Rest		5.00
Mt. Pleasant	7.50	Bellefontaine	4.25	4.25
Spring Creek	2.95	Union	2.36	
Amity		Unity	20.00	20.05
Woodland	12.10	Miscellaneous—		
Derma	8.45	G. W. Young		1.00
Arbor Grove	21.45	New Zion		14.00
Union Ass'n—		Miss Hester	2.00	2.00
Union	2.60	Concord	1.50	1.50
Port Gibson	32.35	New Prospect		2.00
Hermanville	25.00	Mrs. Young	2.30	
Carpenter	13.55	Red Cr'k Union	23.53	
Pine Bluff	27.00	Mrs. Easterling	1.25	
Piedmont	5.10	Bethlehem		4.75
Fellowship	15.00	Station Creek		4.70
Mrs. Thompson	5.00	W. C. Johnson	1.25	1.25
Brushy Fork		W. P. Allison	1.25	1.25
White Oak		Mrs. Wells	1.00	
Antioch	3.75	Jas. Andrews		15.00
West Judson Ass'n—		General Missions.		
Poplar Springs	5.65	Waynesboro	\$ 10.00	
Oak Hill	24.50	Central Coldwater	29.50	
Oak Grove		Greens Creek	3.80	
Saltito	4.00	Hepzibah	18.75	
Pleasant Hill	2.30	New Prospect	7.00	
Sherman	10.00	Concord	20.20	
Mt. Zion	11.28	Pearl Valley	8.30	
Blue Springs	5.30	Saboula	8.65	
Endville		Sustentation.		
Yalobusha Ass'n—		Salem	\$ 4.40	
Ashland	8.50	Mrs. Leger	2.00	
Spring Hill		Zion Hill	6.25	
Coffeeville	37.75	New Prospect	3.50	
Charleston	5.00	Cash	1.35	
Mt. Paran	26.00	Blue Springs	4.50	
Enon	16.05	Meridian 1st	7.50	
Garner	3.50	Harrisville	15.00	
New Hope	6.90	Richland	5.00	
Bethany	13.00	Laurel 1st	6.95	
Ascalmore	5.00	Sustentation Endowment.		
Corinth	2.20	Mrs. Wells	\$ 8.00	
Crevi	2.65	Bible Fund.		
Tillatoba	15.90	Meridian South Side W.M.U.	\$ 2.50	
Yazoo Ass'n—		Meridian 1st W.M.U.	2.50	
Kilmichael	16.20	Clinton W.M.U.	2.50	
Bowling Green	15.35	Jackson 1st W.M.U.	5.00	
West	43.28			

Training School.

Collins W.M.U.	\$ 5.00
Meridian 1st Y.W.A.	10.00
Bunker Hill W.M.U.	2.50
Mrs. R. S.S. Class	10.00
Clinton W.M.U.	5.00
Lucedale W.M.U.	5.00
Mars Hill W.M.U.	10.00
Brookhaven Y.W.A.	2.50
Gloster 1st W.M.U.	10.15

Ministerial Education.

Winona	\$ 5.00
Miss Hester	2.00
Toecowa	2.20
White Oak	10.00
Carrollton	6.80
J. B. Polk	10.00
Richland	4.00

Margaret Hom.

Collins W.M.U.	\$ 1.00
Winona W.M.U.	6.00
Oak Grove W.M.U.	5.00
Duck Hill W.M.U.	2.20
Brookhaven Y.W.A.	2.50

Should the Money Basis Be Changed?

It appears to me that Brother Sample's pastor in referring to his church's collection for missions in connection with a seat in the recent meeting of the Southern Baptist Convention was somewhat misleading. I attended the meeting as a messenger on the money basis, but not because my church had given \$250 for missions. So far as the report of the Secretaries showed not a church had a messenger there on the ground that it had given the requisite amount to give it a messenger. The Convention was made up by State and Associational messengers. Each State is entitled to one messenger for every \$250 the churches of that State have given by the close of the Convention year, which is April 30, and all Baptists in any State who will forward their name to their State Corresponding Secretary will receive a card entitling them to a seat. Besides these each Association can elect a messenger.

While I am for the Convention out and out, even though it may never change the money basis of representation, I am of those who believe the time has come for a change from a money to a numerical basis and there should be discussed through our papers some plans, agree upon and change to one of them.

In order to get the ball rolling, I suggest the following substitute: Let the Secretaries of the two mission boards report individually after April 30, giving the number of churches in each State that have contributed to both Foreign and Home Missions during the year, and let that become the basis for each state's representation in such ratio as to comprise about the same number that we now have, say a ratio of about one messenger to four churches, but all of them from the State at large. Leave the associational representation as it now is.

Yours truly,

T. J. Moore.

Bay Springs, Miss.

June 4, 1908.

7

Texas Letter.

Dear Record:

It was a real joy to me to grasp the hands of so many old Mississippians at Hot Springs. There are no greater folks on the earth than Mississippi Baptists, according to my thinking. No State in the bounds of the Southern Baptist Convention has made such marvelous advances in our denominational work as has Mississippi. Surely the Lord of Hosts is using your people in a most remarkable way.

Texas is well soaked and washed by the heaviest rains ever known. All lines of work are greatly hindered. Crops are damaged—in some cases ruined. Houses have been swept away. Lives have been lost. And thousands of dollars have been lost by the recent floods.

Our Baptist work moves along well, under trying difficulties. The campaign for our Memorial Sanitarium is on; but on account of the rains will not reach the ends desired. But "the Lord God ruleth" and we are doing our very best, leaving consequences with Him.

We are having, as we always have, some pastoral changes: Dr. George B. Butler, whom all Mississippi and Texas love, leaves his place of remarkable achievements, at Bryan, and goes to McKinnel Avenue, Dallas. He has been honored with calls to two of our very best churches, in the last year; but after much prayer he declined both. He goes to a field of much promise. We have no better preachers or pastors than George Byron Butler. Few men have done more for any community, in recent years, than he has for Bryan and adjacent communities.

That prince of Mississippi-Texas pastors, Dr. E. E. King of First Church, McKinney, has recently had to his help, in a really great revival, Brother George C. Cates, the influence of the meeting reached all sections of the surrounding country. Hundreds were saved and many exhibitions of God's gracious dealings with His people were experienced.

Midlothian and Venus cast their eyes across the Mississippi and sought to bring Epling from Ripley, Miss. But failed, and now each has called pastors. Midlothian called Brother Heaton, of Rice; Venus brought a Brother Rogers from Tennessee. Both have accepted and are on their fields.

Perhaps it will be of interest to many readers of the Record to know just where the "exiles" over here, are located? The following are doing well in their respective fields: Gillon, J. W., is doing a really great work at Gaston Avenue, Dallas; R. L. Gillon at Taylor; M. L. Sheppard, Gilmer; W. C. Lattimore, Denton; J. H. Taylor, Leonard; W. L. Skinner, Dalhart; L. R. Burrell, Brownsville; M. T. Andrews, Lampasas; R. C. Blalock, Laredo; R. E. Cornelius, Royse; W. R. Covington, Hickory St., Dallas; J. W. English, Oak Cliff; W. C. Friley, Huntsville; W. C. Garrett, Franklin; J. G. Kendall, Giddings; Luther Little, Evangelist, Ft. Worth; E. S. P'Pool, Jacksonville; E. L. Springer, Abilene; T. W. White, Yoakum; R. A. Cochran, Kerrville; I. N. Langston, Henderson; M. J. Derrick, Beaumont; E. L. Lyons, Ennis; Chas. Pitts, Cleburn; R. W. Merrill, El Paso; C. C. Coleman, San Antonio; D. B. Allen, Lewisville; J. H. Gambrell, Martin; and they do say "Uncle Gideon"—J. B. Gambrell—should go on this list.

No State in the South has given Texas more and better preachers than Mississippi. I am to assist Brother J. R. Nutt in a meeting at Ackerman, Miss., in June. Hope to share the prayers of many of the brethren over there, that my going shall be a great uplift to the church and community. The Lord bless the Record.

Chas. A. Loveless.

Frost, Texas, May 26, 1908.

Our Encampment at Blue Mountain.

Have you a program of the Mississippi Encampment to be held at Blue Mountain, from June 23rd, to July 2nd? I wish to call attention to the following items in connection with that program:

First—The first two days will be in the nature of a convention. Some of our most successful workers will present the essential features of B. Y. P. U. work in local churches, telling how they succeeded—where they failed. This will be a great clearing house of B. Y. P. U. methods. All are invited to participate in these discussions.

Second—Beginning the third day, and lasting until the close, the regular Encampment program will be carried out. Four distinct lines of work will be presented each day—Bible work, Sunday School work, B. Y. P. U. work and Missions. These addresses will be both practical and inspirational, covering the various fields which they represent. Time will be given for conferences with workers interested in these lines. Discussions will be invited, and Question Boxes planned for and conducted.

Are you planning to attend? Bring your best workers. Let them catch the vision; let them be filled with new inspiration. Bring the young people, out of whom you must make workers. The workers will be glad to meet them and go over with them the plans of work. This Encampment can be made a source of great power to our churches if the pastors and leaders will attend.

From two to three hours a day will be devoted to the Evangelistic and Bible work under the leadership of Rev. T. T. Martin, who has secured as helpers, Dr. Geo. W. Truett, Dr. H. A. Porter (Rev. J. C. Massee, H. Boyce Taylor and others.

For particulars address Prof. B. G. Lowrey, Blue Mountain, Miss.

L. P. Leavell.

Which Side Are You on?

One of our Baptist papers tells the story of a respectable grocer who, as was the almost universal custom in those days kept liquors for sale. In a large temperance meeting at which nearly the entire population of the town was present, all those in favor of the traffic were asked to take one side of the hall and those opposed to it the other side. The grocer looked on till the division was nearly finished, and after scanning closely the anti-temperance side, he deliberately went over on the side of temperance, saying: "You don't suppose I am going to stay over there with that crowd, do you?"

In reading that story, you can apply it to the Foreign Mission question. Suppose all the people in a community could be gathered together, those in favor of Missions in one company, and these opposed

in another; how long do you think these respectable Christians who say they do not believe in Foreign Missions would be willing to stay with that crowd? Is it not true that Christian people do not stop to think where their opposition to missions places them?

Without any unkindness of feeling and with perfect fidelity to the facts in the case, let us look at those two companies. On the side of the opposition would be found the worldly, unspiritual, inactive church members. There would be the man who is stingy, close and mean in his business dealings. The drunkard, the gambler, the man unclean in his life, the outcast woman, the common cheat, the thief, the robber, the infidel and the blasphemer, all without exception would stand against Missions. It is certain that Satan and all his folks would be on that side. In a word, all the forces that count for nothing in the Master's kingdom and all those that stand for bitter, unrelenting opposition to God and righteousness are against Foreign Missions.

In the company favoring Missions are our noble Christian women, almost without exception; our most liberal, conscientious devoted laymen; our most intelligent and consecrated preachers; Paul, the first great missionary and all the splendid army of heroes and martyrs who have suffered and died for the cause through the ages; and the goodly host of brave, self-sacrificing men and women are now on the field, every one of them heroes of the first order. On this side is God the Father, who so loved the world; Jesus Christ, the Son, who died for men everywhere; the Holy Spirit, whose insistent plea is that no soul shall be left in heathen darkness, in fact all the forces that make for righteousness in the world.

In this warfare all that is akin to heaven is on one side, and all that hold kinship with hell is on the other side. Oh! you who say you do not believe in Foreign Missions, look closely and honestly, at those two companies, and then have the courage to say, like the old grocer: "You don't suppose I am going to stay over there with that crowd do you?"—Foreign Mission Journal.

Low Summer Rates.

Elsewhere in this issue will be found a notice from Draughon's Practical Business College Company, a chain of 30 colleges in 17 states, making a special low summer rate. Read notice and write for catalogue and special rate card.

Shiloh.

Our work is moving off nicely here. We have a good Sunday School. Brother Kincannon was with us the fourth Sunday to help ordain a deacon. After the ordination Brother Kincannon preached us a good sermon. Our people think well of him, and all join in inviting him to come again.

Yours in His service,

L. I. Thompson.

News in the Circle.

Martin Ball.

Rev. W. C. McPherson who has been attending the Seminary at Louisville has been called to the Church at Salem, Ind., which will enable him to attend the lectures at the Seminary.

Rev. K. C. MacArthur, the son of Dr. R. MacArthur, Calvary Church, N. Y. City, was ordained to the ministry in Tremont Church, N. Y. This occurred the day he celebrated his 25th anniversary.

Rev. E. W. Stone has resigned as pastor of the Immanuel Church, Richmond, Va. and will enter the work at Elizabeth City, N. C., June 1st.

Evangelist T. Barnard recently assisted pastor J. E. Pruett of the First Church, Tampa, Fla. There were 57 additions.

The McKimby Ave. Church, Dallas, Tex., has called Rev. G. B. Butler. This is the church Rev. J. F. Norris resigned to take the editorial work of the Standard.

The North Tyler Church, Texas, has secured the services of Rev. J. S. Edwards, of Aethia, Texas. He is a strong preacher and a good pastor.

Rev. A. E. Autry leaves the Arkansas Educational Commission and becomes Associate Editor of the Baptist Advance, Little Rock, Ark.

The church at Dresden, Tenn., has called Rev. G. T. Mayo. He accepts and will enter the field at once.

Rev. J. W. Vesey leaves the East Birmingham Church and accepts the work at Riverside, Ala. Dr. J. C. Hiden will supply at East Birmingham till a pastor is secured.

Dr. D. M. Ramsey of Richmond, Va., will preach the commencement sermon and Dr. Carter H. Jones the literary address of Rawlings Institute, Charlottesville, Va.

Rev. D. A. Ellis, of Corinth, will preach the commencement sermon of Hall-Moody Institute at Martin, Tenn., and Rev. J. E. Skinner of Meyvant, Tenn., the literary address before the J. N. Hall Society.

The Pendleton Street Church, Greenville, S. C., has secured the services of Rev. Geo. Miller, of Georgia.

Evangelist J. E. McManaway recently assisted Pastor J. K. Haré in a gracious revival at Rockhill, S. C. There were over 30 additions.

Rev. G. W. Hatcher, of Missouri, has been called to the Canon City Church, Colorado, and will enter the work at once.

The Tiffin Church, St. Clair, Mo., recently ordained to the ministry Rev. Benjamin Zener.

The Northern Convention resolved to publish an annual consisting of the proceedings of the convention and the contents of the year book.

The papers announce that Mrs. Russell Sage has made a gift of \$250,000 to Princeton University to build a dormitory to be occupied by members of the Freshman class.

Rev. J. H. Greathouse, of Kentucky, has been called to the pastorate at Lake Village, Ark. He will probably accept.

Dr. Lansing Burrows, the best statistician we have, gives the number of Southern white Baptists 2,015,080, 21,266 churches, 1,900,000 negro Baptists; total membership in the United States 5,059,133. Entire number in the world 6,001,905.

Signs of Promise.

I have been very much gratified at receiving responses to my appeal in behalf of Purvis. Even before the appeal was read there had already been a kindly turning of some hearts and purses in that direction. It is no little matter to add to our expense account several thousand dollars at this season of the year, when we are making our effort to go to the convention out of debt. But what else could be done in the light of Jno. 3:17, "Whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" To us during the next month in meeting our utter helplessness of the unfortunate people and not take hold of the situation to remedy the need as far as we were able, would have been the deed of a cowardly monster. How glad I have felt on more occasions than one to hear my brethren say words of approval. It was the consciousness of the fearful situation that confronts see what I saw at Purvis and recognize the State Mission obligations that influenced my words at Hot Springs on the debt of the Home Board. In the committee on apportionment afterwards it was agreed that our next year's work in Home Missions should be put at \$25,000 and our part of the debt will be thus provided for. I do hope brethren will understand this and where State Mission collections have not been taken that nothing will be allowed to interfere with the regular order. Our larger work will require larger contributions. We are now, after a breathing spell, to bend all the energies of mind and heart to do it. We have one month in which to do it. The once a month churches will have just one meeting before the convention and the pastors of these churches must lead at once or fail to help us. The twice a month churches will have two meetings, and their work will need to be done in these two meetings or we will lose out on them. The full time pastors will have four Sundays in which to present this cause but many will be helping in meetings and will be away from home, or else will be occupied in meetings at home, so that, brethren, will see that from every point of view it is a question of doing with our might what our hands find to do. We will need not far from \$18,000 by the Convention if we meet all our obligations. This is just \$10,000 less than we raised in April for Home Missions and Foreign Missions. If we did the April work we can surely do the June work to which we now turn, and may our God be with pastors and churches, Sunday Schools and superintendents and teachers to bring about a great and glorious victory.

A. V. Rowee.

A Sane Suggestion.

By Geo. W. Baines.

The following clipping from The Standard of Chicago, is part of a letter by Dr. E. B. Richards to a member of the pulpit committee of the church of which he is a member. The Doctor, being away from home, was written to for suggestions. He suggests that the church get "an all around minister." and then explains, to-wit:

"By an all round minister I mean one in whom the qualifications necessary to ministerial success are somewhat evenly distributed. I mean such qualifications as character, common sense, pulpit ability, social qualities and executive capacity. I have come to the conclusion that nature has but a certain amount of talent to bestow on every preacher. It would seem that if he is over-supplied in one department there is a corresponding deficiency in some other. Some wicked wag has said that when the Lord gives a man a beautiful tenor voice he gives him nothing else. That is an extreme statement, but it has some truth in it. So with a preacher if he has, for instance, abnormally developed pulpit powers it too often means that he is sadly lacking in something else.

"I have now in mind a 'silver tongued orator' whom we called as pastor twenty years ago. No doubt about his silver tongue, but before long we discovered that the rest of his face was made of brass. Another was extra strong on the social side, so strong in fact we smothered a sensation with the greatest difficulty. A gentleman here at the hotel was telling me only yesterday of a preacher he knew who was famed for raising money at church dedications. He said it was his custom to start the effort with his own subscription of three and sometimes four figures, depending on the amount to be raised. When the finance committee later asked him for the money he would inform them that he simply made that subscription to get the thing started. Preachers who can draw crowds but won't draw their checks to pay their ordinary debts are illustrations of what I mean.

"Beware of a genius. If he bulges on one side look out for a hollow on the other. When the community discovers that hollow it will forget the bulge and trouble will follow. If you can get a man whose character is beyond question and whose preaching leaves some room for pastoral work, whose financial ability leaves him honest, get him. He may not create a sensation with his preaching, neither will he with his actions. What we need is a well-balanced man whose heart is in his work. One who asks for no worship, but who commands our confidence. They don't advertise themselves very much, but they are doing the bulk of the work in the kingdom, work not showy perhaps, but solid.

Our mistake in the past has been reaching after a genius to crowd the Jews or pay our church debts, to feed our pride and not our souls. If possible this time let us get an all around man who needs neither to be petted nor apologized for who will not thrill us with his words and chill us with his life. Then let us love him for his work's sake and appreciate him for his own sake."

—Standard.

A Church Fuss.

Dear Uncle John:

You say I must write you about our church fuss—well, it was this way: Our pastor told us there was an evangelist up in the Delta that he could git to come here and preach for us. You know people are always ready for something new, so we told him to fetch him along.

He came, and the way that man did preach was something curious to hear. He said we was all hypocrites, going straight to hell, Says he, there ain't six Christians in the church. Well, that was a bum shell to our two old deacons. They shook their heads and smiled as much as to say, "you don't know how many of these people have been washed in the blood of the Lamb." Old Sister Jinkins looked like she was goin to rise right up and tell him what a mistake he had made, but Sister Know-all pulled her down, and she contented herself with saying, "Judge not, that ye be not judged." Well, he preached on a few days, and he told us so often we was hypocrites that we begun to believe it. He said there was just six Christians and all that puzzled us was to find out who they was.

This kind of talk pleased the sinners mighty well. They were laughing in their sleeves and saying, "I told you so."

One day he concluded that he'd have all the people that were at outs, come up to the altar and make friends. He called Mr. Shirt and Mr. Long to come. Well, they went, but come back with this kind of a look. "I'll shake your hand, but I shore don't like you." Then one of the old deacons got up and says, "I hearn that Sister Miller had something agin me." They called for the sister to come, but she stretched her neck up and says she, "I'm not a coming." But you must come, says the evangelist, but I won't says she, for it's not so. Seeing things was gitting pretty hot, they dismissed for dinner. After a while it was noised around that the evangelist was goin away, the pastor was goin to resign, and about 25 members ask for their letters, if we didn't turn Sister Miller out of the church.

There was some old hard-shell women who said they wouldn't do it, and the other deacon gritted his lips, (he didn't have no teeth), and says he "I won't nuther." Yes, says the preacher, "You are tied to your wife's apron string and have to do as she says." Now Uncle, I don't know whether he meant that an bein smart or not, but I think somebody ought to tie that other deacon to his wife's apron, for she's got more judgment than he has.

Well, we didn't see no way out of the trouble—the sisters was a

erying and the brothers was determined and the preachers was a goin, when Sister Miller showed she was one of the six and sent in her apology. We went into the church and evangelist Yareol said he loved to stir up the Devil, for then sinners would come to Christ. Sure enough when he had abused the members as much as he wanted to, he told everybody in the church to stand up, then he says at the Christian sit down. It was like playing Simon says wigwag. Now he says you that are standing up are goin straight to hell—come up to the altar and let us pray for you. Would you believe it, they marched up and knelt down and God's spirit was shown in the conversion of souls.

There is one thing I can say for Mr. Yareol, he shore could pray, and he never rested till he got some of the old sinners to follow Christ in baptism. All things will come to a close and so did our meetin. We wanted to take up a collection for the preacher, but he said no, he was preachin for souls, not money. We give him \$42 anyhow, and he afterwards said it was a poor, pitiful sum. You see its hard to understand some people.

He staid in the neighborhood then spending his time fishing, till a meetin commenced over at Bethlehem. He went down there, and rehearsed what he had said at New Zion, and he stirred the people up wonderful, fifty up for prayer. Everything was a swinging along nice for about 3 days when our pastor come back and he says to one of our deacons, I hearn something about that man and I believe he is a crook. Then he took a few of his members off in a cane brake and told them the same thing. Well, they said they would sent a telegram and find out. When the evangelist heard of it, he tore up the earth. It was something fearful to see his wrath. Finally he cooled off some and come up to the church and held another rousing meetin. One brother that had been a hopping from one side of the fence to the other like a hen trying to find a nest, stood up on the top rail and says he, "Brother Yareol, I've done wrong and I'm sorry for it." Then the preacher come and shook hands with him and says he, "I forgive you and we will drop the whole thing and say no more about it. Then they both looked over at the organist, she never said nothing, but the way she played showed she was thinking mighty deep.

The people all felt good and the Bethlehem pastor says, let's take up a collection for this preacher. You ought to have seen how they flung in, some five, some three and some one, till they raised about \$80. The next day what do you think he did Got up and

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preached a sermon agin. New Zion church said God told him not to let it drop, but to tell him in plain English what he thought of them. We was all a settin there and I tell you we got pretty mad. Our old deacon gritted his lips tighter than ever, and stood up trying to git a word in edgeways. He wouldn't play wig-wag a bit, when he was told to sit or kneel down. He just stood there gitting bigger and bigger till at last he made a lunge for the pulpit, and there's no telling what would have happened if a good brother had not said, "ring off brethren." Then Sister Jinkins goes up and tells the evangelist he had made false statements, and shook her finger in his face. I reckon it was well she did, for if she hadn't she would have busted.

A day or two after that we went to New Zion so our pastor could baptize some new converts. He preached a good sermon in the morning, but after dinner, he must have smelt trouble in the air, for he went off on a hill side and was meditating and smoking a segar. Well, the brethren kept walkin around kind of restless and at last one old man, with a long dust-r on, got so full he couldn't hold it no longer, and hollered over to the pastor, Johnsing come over here, what kind of tales have you been telling?" This here church commands your resignation. There was one brother there who had been to college and he thought he knowed most as much as Sister Knowall, if she does writ for the papers. (You see she had rit a piece for the Record and praised the evangelist pretty considerable, which tickled him mighty well at first, but after he turned agin New Zion that piece soured on his stomach and he said he didn't believe in no newspaper flattery).

(To Be Continued).

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A Correction.

In report of Clinton W. M. S.,
in Record of May 14th, you had
Foreign Missions \$30, which
should have been \$10.55. Xmas
offering you had \$60.55, which
should have been \$30. Please
make correction.

Mildred Whitfield,
Treasurer.

Mission Topic for June.

"Mexico"

"There is a waiting on the
mighty hills.
A kindling with the spirit of the
moon."

Baron von Humboldt has spoken
of Mexico as the Treasure
House of the World, and the won-
derful developments of the past
thirty years seem to fully justify
the characterization. Gold and
silver in large quantities are be-
ing taken from the soil, while
the copper industry is taking a
prominent place. Agricultural
and manufacturing interests are
gaining in value; commerce with
the outside world is on the in-
crease. In 1906 the value of
Mexico's mineral products was es-
timated at \$150,000,000 in the
currency of the country. \$80,000-
000 of the wealth of these United
States are invested in rich mines
of Mexico. The thirst for gold
is leading our people to find a
new home across the Rio Grande.
Will they bring to these people
that pure Christianity which is
far more precious than gold that
perisheth? Cortez, the conquer-

or, once asked of the officers of
Montezuma, that they tell him
whether their Emperor possessed
gold. Their answer being
"Yes," he said, "Let him send it
to me, for I and my companions
have a complaint, a disease of the
heart, which is cured by gold."
Mexico's soil is free from the
conqueror's tread, but the thirst
for gold still drives men to her
shores.

Our Southern Baptist Convention
has a well-ordered system of
mission work in this land. Ten
stations, five in the north, five in
the south, are manned by work-
ers. Forty-eight churches have
been established, though only
seventeen of these have houses
of worship. There are thirty-
seven Sunday Schools, and nearly
one thousand scholars. Dr.
J. G. Chastain of Gaudalajara,
edits and publishes a quarterly
paper, El Expositor. (The Bib-
lical Expositor), which has a
large circulation. He is also
giving the children a paper some-
what like our "Child's Gem,"
published at Nashville. Eight
Christian schools with three hun-
dred and ninety pupils are doing
a grand work in Mexico.

The Madero Institute for girls,
had an enrollment of eighty-six
last year. At Toluca there are
two schools for boys and girls
respectively. Some of these
schools would rank well in our
cultured land.

The Anglo-Mexican school for
girls, has not the capacity to ac-
commodate the applicants for
places. In this institute, Miss
Susan E. Jones is conducting a
Training Department somewhat
in line with our school for women,
at Louisville. Rev. J. S. Chea-
vins is in charge of a Theological
Seminary at Loveon. One na-
tive minister, Donato, S. Ruiz,
has finished the course and been
ordained.

Rev. D. H. LeSueur thus
speaks of a visit to a mining town,
El Mineral de Gaudalupe. Our
party remained here some three
days, preaching every night to
increasing audiences. Some of
our missionaries have held ser-
vices here before, but it had been
four or five years since a minis-
ter had been there. However,
we found believers who manifest-
ed great appreciation of our
work turning over for our use a
large room in their house. At
the last service more than a score
of people gave their names as be-
lievers in the Bible as the word
of God, declaring their faith in
Christ, and their desire to learn
more of him. When we went to
leave the following day, some-
thing like a dozen came to tell us
good-by, and several of them,
with tears in their eyes, insisted
on our coming regularly to visit
them.

Baptist Pastors' Conference, Me- ridian, Miss.

Reported by J. D. Cook.

First Church—T. J. Shipman,
pastor. Morning service, preach-
ing by W. J. Shipman of Vir-
ginia, pastor's father. Subject,
"Sitting at the Feet of Jesus,"
Luke 8:35. Evening, pastor
preached, subject, "The Five
Warnings," 1 Thess. 5:19, Eph.
4:30, Acts 7:51.

Poplar Springs—R. A. Vena-
ble, pastor. Morning text, 2
Thess 4:18. Evening subject,
"The Day of Small Things,"
Matt. 13:31,33.

Fifteenth Avenue—I. A. Hal-
ley, pastor. Dr. Hackett preach-
ed in the morning. Subject,
"The Two Procedures in the
Christian Life," Prov. 23:26.
Pastor conducted funeral ser-
vice of little child of one of his
members at the Mt. Gilead
Church. Evening subject, "God's
Faithfulness," Josh. 23:14,15.

York, Ala.—J. D. Cook, pas-
tor. Morning subject, "Possi-
bilities of Faith," Mark 9:23.
Collection for Orphans' Home.
Evening subject, "Seeing
Through a Glass Darkly in This
Life, But Clearly in the Life to
Come," 1 Cor. 13:12.

Forty-first Avenue—No report.
Pastor not present.

South Side—No report. Pastor
not present.

Highlands—No report. Pastor
not present.

Seventh Avenue—No report.
Pastor not present.

Duck Hill.

Dear Record:

After a very excellent and
faithful address on the subject
of Missions by Professor Aven of
Clinton, last Sunday, a beginning
was made by several of the mem-
bers in systematic giving. With
a start of about \$125 promised
toward the support of a (native)
representative on the foreign
field, this body of the church mu-
litant bids fair to become quite
a factor in missionary enterprise.
The gratifying part to the pastor
is that henceforth Duck Hill Bat-
tists will not resort to any method
of raising church money other
than the one set forth in the
Word of God, (1 Cor. 16:1-2).

Professor Aven said he did not
know when he had spoken to such
an attentive and appreciative con-
gregation, making it one of the
sweetest services he had ever
been in.

God was gracious and we give
Him the praise.

Pastor.

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R. H. HENRY.
OF HINDS.

A Good Meeting.

The Gulfeast Association met
May 20-22 with Moss Point
church. The churches, (22 in
all), were nearly all represented.
The letters showed that \$18,198.04
has been given for all purposes
during the year, Moss Point
church being the banner giver.
With the First Church of Gulf-
port, as a close second.

We had with us the two new pas-
tors, namely, W. A. Roper and
C. L. Wilson, the former at Bi-
loxi, and the latter, Scranton.
Each of whom has done good
work on their fields, and made a
favorable impression upon the
people at the association.

Rev. B. H. Ellis is another
comparatively new man on the
Gulfeast. He is young, vigor-
ous and cultured. He is not in
the pastorate at present, but de-
sires to be. The Pascagoula
Commercial Club thinks enough
of him to give him \$1,200 a year
as its Secretary. But, as all cal-
led men of God, pryers the pastor-
ate. I have had him in a meet-
ing with me recently and can
recommend him as a good and
sound preacher. The Baptists
showed that quite a good work
has been done, being in all some
150, while this is 100 behind what
was done last year, yet it means
a great deal for the gulfeast.

The old officers were elected,
W. C. Graee, Moderator, and W.
H. Boone, Clerk and Treasurer.
The time of meeting was changed
from Wednesday before the 4th
Sunday in May to Wednesday be-
fore the second Sunday in Novem-
ber. This the writer does not
believe is the best, for the
reason that no one can safely say
that there is no further danger
of yellow fever. Anyone who is
at all acquainted with conditions
on the Gulfeast will join me in
saying that from a Baptist stand-
point, no section of the State is
making finer progress, if all the
difficulties are considered.

Secretary A. V. Rowe was with
us through the entire session. He
manifests a keen interest in ev-
erything that effects Baptists on
the Gulf. We would hardly
know how to get along without
him.

Pastor C. M. Morris and his
people did treat us royally for
which we all felt thankful. It
is not generally known, but it is
true that one of the best pastors
with one of the best churches in
the State is domiciled at Moss
Point.

We adjourned to meet with the
First Church, Gulfport, on Wed-
nesday before the 2nd Sunday in
November, 1909.

W. H. Boone.

FIVE BEAUTIFUL POST CARDS FREE

to any one who will send a list of names
and addresses of boys and girls who will
likely go away to College this fall.
Send boys and girls names on separate
sheets. Address,
Mrs. J. W. Summers, Meridian, Miss.

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First—Good Work and Fast Work.
Second—Baling with a Small Force.
Third—Convenience in Operating.
Fourth—Light Work for Horses.

The I. H. C. presses are of the full
circle type, built very largely of steel
and iron, and they are strong and
durable.

With the one-horse press two men
and a boy can easily bale eight to
ten tons per day in average condi-
tions. The bales come from the press
uniform in size, neat and compact.
The bale chamber is 14 by 18 inches
in size.

Both presses will bale clover, al-
falfa, wild hay, shredded fodder,
straw, pea vines, etc. The capacity,
of course, varies with the material
being baled.

The two-horse press has a capacity
of ten to twelve tons a day in aver-
age conditions. Bale chambers are
made 14 by 18, 16 by 18, or 17 by 22
inches in size.

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presses are large feed openings, per-
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and efficient powers which operate on
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extra increase of draft when pressure
is greatest, only 4-inch step-over for
the horses and the great advantage
of pulling the plunger instead of
pushing it.

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For dozen copies, prepaid, \$1.50. For 100 copies, prepaid, \$15.50. Special rates to
churches, ministers and teachers.
The Quartette Music Co., Fort Worth, Texas.

Deaths.

Little Jewell Williams.

Little Alma Jewell Williams, baby child of Clarence and Alma Williams, of Ocala, Miss., born Dec. 14, 1906, died at 10 o'clock a. m. May 24, 1908.

Little Jewell was always a quiet and peaceful child. Her pretty ways and sweet smiles entwined her loving spirit about all who knew her. She was as a lily budding in earth to bloom in heaven. After a week of intense suffering, God called her home to him and while our hearts are aching, we could not call her back to this world of trouble.

The funeral services were conducted by Rev. John McGee, after which the casket, with precious little Jewell, was laid away in Old Salem cemetery surrounded by many loving friends.

Perla Moak.

Again God in his infinite wisdom has seen fit to visit us with the angel of death and take from our members our beloved sister, Perla Moak. On the seventh day of February, nineteen hundred and eight, she departed this life, at the age of 19 years two months and twenty-three days, amid the dim, mysterious inlets between the eternities. The thorns and roses grow together; from one there comes pain and disappointment, but the other hath a language that doth speak of God, and amid all this our hearts respond to His holy will.

God reigns supreme. He who walked the ways of Galilee, and preached the sermons on the mount, who made the blind to see and healed the sick, and raised the dead to life, who suffered all there is in death to save a lost and fallen world. Grooms which we call sorrows, thorns that pierce our hearts are in his wisdom sent; never will those that lean on him sink in despair for in the deepest midst there comes a gleam of sunshine.

Sweet Perla whom we miss is not dead. But with the angels gone with sweep of soundless wings to that mystical beyond.

She leaves a father, mother, brothers and sisters dear who sit with sad and broken hearts while she is walking with the angels among the flowers in that bright glorious realm beyond the skies. The crown that cannot be without a cross is on her head, and in her hand she bears the victorious palm.

J. H. D.

Little Bahala Church.

Sunday, May 10th. was a good day with this church.

L. G. Houston, the efficient Sunday School Superintendent,

began the day under a cloud of disappointment; but the sun was shining more brightly for him before the school closed. The school was small to begin with, but increased to its usual size before closing.

Prof. J. L. Johnson of Clinton, was present and addressed the people morning and afternoon to the entire satisfaction of all whom I heard express an opinion of the man and his addresses. At the morning hour he spoke to us on the "Layman's Movement," and took the Home Mission collection. This collection, in cash and subscription, amounted to more than twice as much as was given to the same object last year. In the afternoon he spoke to us on "Christian Education."

The good ladies furnished plenty of dinner, and the day passed very pleasantly. It is hoped that great good was done.

Some of the brethren said if Professor Johnson can preach that well without being a preacher, they do not know what he could do, if he was a sure-enough preacher.

Two members were received as the crowning act of the day's work.

J. R. Summer.

The Preservation of a Pariah.

He was merely a homeless and collarless little cur dog, but he found immediate friends in Washington street one morning, as he lay trembling and bleeding in the gutter after having been run over by a heavy milk wagon. Black and white and mostly spaniel, as indicated by the abbreviated flag of his tail and the long ears that would be silky with the care of a pleasant home or cleanly kennel, he was a pathetic figure and his big brown eyes looked up for a word of sympathy from the fast growing crowd that surrounded him.

About half past ten the people in the vicinity of Milk and Washington streets were startled by a succession of piercing yelps that emanate only from a dog in pain and terror. The little outcast, probably unused to the crowded streets, had failed to see the approaching team and was quickly bowled over in the dust. Half-trotting, half-dragging himself, he managed to reach the sidewalk where a crowd quickly gathered, more in curiosity over the animal's suffering than in sympathy for an injured dumb brute.

The dog attempted to gain the shelter of a friendly doorway, but was ruthlessly mated into the gutter by the boot of a heartless employee, who feared the gathering crowd would interfere with the business of his store. Bleeding from cuts on leg and tail, the pariah gave up the un-

equal contest and cowered in the gutter close to the curb. But what a change came over the little fellow when somebody spoke the first kind word. The ears came up, the eyes brightened, the tongue lapped the patting hand and the mangled tail made feeble efforts to develop a wag.

Next came the kindly agent of the long-named society, who had been notified, accompanied by a boy with a capacious basket. The little fellow was tenderly lifted in and carried off to the Milk street office for an examination.

"I don't think any bones are broken," said the agent. "If he's all right, he'll be looked after." As a parting word, and almost defiantly, he said: "He's got as much right to his life as any dog!" and no one there disputed him.—Transcript.

Professional Enthusiasm.

"What do you think girls? Miss Passee has got a bean?"

"Oh, he doesn't count. I know him. He is a dealer in antique bargains."—Baltimore American.

Only Loving Them.

A smart baby carriage stood outside a small shop in Ealing in the outskirts of London. In it slept a pretty dimpled baby, and beside it lay a fat pug puppy, its nose almost touching the baby's cheek.

Beside them stood a little ragged waif, whose tattered garments barely covered her with decency. In turn she stroked the baby and the puppy.

A lady passing noticed the strange picture—the beautifully dressed baby, the pug puppy, and the ragged child. The baby's mother was in the shop.

"Are you looking after them?" she inquired kindly of the waif. In a moment the child's face was glorified by a heavenly smile.

"No, ma'am," said she; "I'm only loving them."

QUICK RELIEF FOR SKIN DISEASES
Tetterine—following baths with Tetterine Soap—quickly relieves the itching and promptly cures diseases of the Skin and Scalp. Eczema, Tetter and Itching Piles yield readily to its antiseptic and healing qualities. Tetterine is a fragrant, antiseptic and healing ointment, the finest prescription ever discovered for Skin and Scalp troubles. Ask your druggist or send 50 cents in stamps to The Shuptrine Co., Savannah, Ga.

Laws 'a massa, — Missus!

Is yo gwine to do yo own hair? ...

Yes, Auntie, since I got my Smoothing Iron Hester I don't have to hire out any more of my nice ironing done.—and Aunt Cindy, you ought to have one yourself. They only cost \$2.00, and it's a real pleasure to work with them.

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Pride and Pimples

The woman who "sits back" is generally the woman with pimples or unsightly eruptions. Get in the beauty row by cleaning up the face with

HEISKELL'S OINTMENT

the magic healer of all skin diseases—with a half century record of miraculous cures. Removes ugly blotches, roughness or redness of the skin, and heals all scaly, tetter eruptions. After the cure Heiskell's Soap will keep the skin smooth and fine. Heiskell's Blood and Liver Pills are especially recommended for use with the ointment and soap. They act on the blood.

Ointment 50c a box. Soap 25c a cake. Pills 25c a bottle.

Sold by all druggists or sent by mail.

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The sad story of MY FATHER'S GREAT SUFFERING FROM CANCER

Read the following and be convinced WE CAN CURE YOU.

Forty-five years ago my father who was himself a doctor, had a vicious cancer that was eating away his life. The best physicians in America could do nothing for him. After nine long years of awful suffering, and after the cancer had totally eaten away his nose and portions of his face (as shown in his picture here given) his palate was entirely destroyed together with portions of his throat. Father fortunately discovered the great remedy that cured him. This was over forty years ago, and he has never suffered a day since.

This same discovery has now cured thousands who were threatened with operation and death. And to prove that this is the truth we will give their sworn statement if you will write us. Doctors, Lawyers, Mechanics, Ministers, Liverymen, Bankers and all classes recommend this glorious life-saving discovery and we want the whole world to benefit by it.

HAVE YOU CANCER? Tumors, Ulcers, Abscesses, Fever Sores, Glands, Catarrh, Salt-Rheum, Rheumatism, Piles, Eczema, Scald Head or Scrofula in any form.

We positively guarantee our statement true, perfect satisfaction and money refunded.

It will cost you nothing to learn the truth about this wonderful home treatment without the knife or caustic. And if you know anyone who is afflicted with any disease above mentioned, you can do them a Christian act of kindness by sending us their addresses so we can write them how easily they can be cured in their own home. This is no idle talk, we give you. Forty years experience guarantees success. Write us today; delay is dangerous. Illustrated Booklet FREE.

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placed anywhere, at least, clean, ornamental, convenient, cheap. Absolutely harmless, cannot spill or tip over, will not soil or injure anything. Guaranteed effective. Of all dealers or sent prepaid for 25 cents.

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LIFE A BURDEN

Pains, from which women suffer, often make living unendurable.

If you are a victim, do not remain one. No need. Most of such pains are preventable, curable.

Others have obtained relief, through Cardui. Why not you?

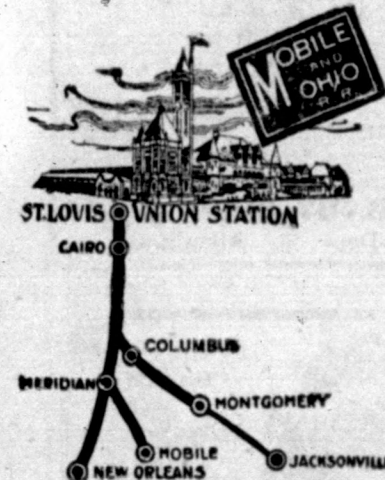
At least it can do no harm to give Cardui a fair trial.

It may be the very medicine you need.

Hearken to the words of Mrs. Mattie Campbell, of Ratcliff, Tex. She says: "Two years ago my health was very bad. I suffered untold misery every month. I ached all over. Life was a burden to me. At times, I wished for death, to end my suffering."

"At last I decided to try Cardui. I took one bottle and it helped me so much, I bought \$5.00 worth. That kept me in health for one year, and saved a large doctor's bill. I took six more bottles and now I can say that Cardui has stopped my suffering and made life worth living. I would not be placed back where I was, two years ago, not for this whole world rolled at my feet."

Try Cardui.



Between the North and the South.
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Total size 25 cents. Full size 50 cents. All all druggists or direct. (Trial size 5c.)

Wilson's Freckle Cure

Use your gifts faithfully, and they shall be enlarged; practice what you know, and you shall attain to higher knowledge.—Thom' as Arnold.

The fortress of a mother's heart is the most impregnable fortress the world knows, and yet the most tender. And it is this sort of a fortress that the Lord is. "Under His wings shalt thou trust." "He shall carry them in His bosom;" "Underneath are the everlasting arms."—Hannah Whitall Smith.

Prayer must mean something to us, if it is to mean anything to God. If the accustomed time of prayer comes around, and we have nothing that interests us enough to pray about definitely and honestly, we would better frankly say to God than kill time in hollow, heartless formality. To keep up the habit of prayer by saying thoughtless words is not worth while. It is a bad habit of prayer, or it is a habit of bad prayer. It is better not to pray than to pray and not be honest. "O God! show me my need of thee."—Maltbie B. Babcock.

\$400 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease requires a constitutional treatment. Hall's Catarrh Cure is taken internally acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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The road to home happiness lies over small stepping stones. Slight circumstances are the stumbling blocks of families. The prick of a pain, says the proverb, is enough to make an empire insipid. The tenderer the feelings, the painfuller the wound. A cold, unkind word cheeks and withers the blossom of the dearest love, as the most delicate rings of the vine are troubled by the faintest breeze. The misery of a life is born of a chance observation. If the true history of quarrels, public and private, were honestly written, it would be silenced with a roar of derision.—Ex.

Annual Reunion, United Confederate Veterans.

Birmingham, Ala., June 9-11, 1908. Tickets on sale June 6th to 8th, inc., limited for return not later than June 20th. Stovers. Ask for low round-trip tickets via. Mobile & Ohio R. R.

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SOLE OWNERS AND MANUFACTURERS.

The Ho m Candle Light.

When I've wised on my first star,
While the rest begin,
And the grass is waking up,
Oh, She calls as in!
Then She calls as in.

But I wouldn't go unless
I were sure there'd be
Something more like that, indoors,
Something more to see,
Beautiful to see.

So she lights the candle then,
Where the shadows are.
And it stands, and holds its
breath—
Then it makes a star!
Then it makes a star!

I curl up for my good-night,
Dark, where I can see.
And I watch the candlelight
Till it looks at me,
Oh, it looks at me!
—Josephine Preston Peabody
in Harper's Magazine.

How to Treat a Boy.

In a large town in the near neighborhood of the city a house was purposely taken by cultivated people in a respectable street in the vicinity of a large school, where there was a good library. Numbers of children passed the door of this house every day. A cherry tree growing near the fence was raided frequently, and the fruit, leaves, and even small boughs so scattered over both sidewalk and inside grounds as to become a serious nuisance. Great pieces of fat meat were thrown on the veranda, making huge grease spots and other pieces of vandalism committed too numerous to mention. The lady of the house, who had fled from New York with broken health, found it almost too much of an effort to write a note to the school superintendent, asking him very pleasantly if he could not bring the children to better ways. He sent a perfectly polite reply, saying that the only thing to be done was to have some of the children arrested; they could not be stopped any other way.

The lady happened to be a Christian, had faith in the value of right methods, and feebly set to work to do what she could. She found out the ring-leaders of the crowd, a boy of fourteen with a bad father. She took a position behind some of the vines on her veranda and caught the boy with a large pail just as he began to climb the tree. She rose suddenly and called him by name, and the boy dropped to the ground, only a few inches off, as if he had been shot. She said to him in substance, in the quietest way: "I am very sorry to see you

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stealing. It is horrible to steal, you know, and you have been leading the children in other mischief and wrong-doing. Don't do it any more. Now I should like to share my cherries with you. Take your pail and get what you want, and when you want more come and ask me for them and you shall have them." The boy, who had stood perfectly quiet, here raised his head and looked the lady in the eyes with the look of a friend. "Have you had any of those cherries for yourself, Mrs.—?" was his unexpected remark. "No," was the reply. "Well, you just give me a nice pail and I'll pick all you want." A pail was handed him with the remark: "Only half fill it; that will be enough." The boy took to the tree with a bound, and after some difficult climbing on slender branches and uncomfortable notches, came up to his friend with a pail filled to overflowing with most carefully selected fruit. "O, thank you B. You need not have taken so much trouble. Half of those would have been enough. Thank you very much!" The young, hard face flushed crimson to the temples, the mouth quivered: "I thank you," said the boy, catching up his own empty pail he was off in a flash. He never came for a single cherry, nor was another cherry stolen, nor the premises troubled or injured by any one. He met his friend with a frank, manly smile of friendship whenever they passed on the street, and she heard excellent accounts of him from other people. Furthermore, as is seen, he led his set in the new way. Not a word was said to him directly about religion, yet the spirit which met him which reached him, was the divine spirit which breathed in Jesus Christ and in all who believe that love is the fulfilling of the law. The writer could tell many other cheerful things about the value of unselfish efforts to serve depraved human beings of any age. Any one who makes such efforts serves some one, although not always the person whom he seeks to help. Among children, seek the leader. To put him in the right path means nine-tenths of the victory. Our public school teachers have too much to teach and too many pupils to influence. Instead of more books, we need more of the "Word made flesh."—An American woman in the Evening Post.

Blue Mountain Encampment.

Dear Brethren and Sisters:
Let me call your attention to the B. Y. P. U. Encampment

and Bible Conference to be held here this year, June 23 to July 2—only a few weeks from now. Somewhere near a thousand people have attended each of the two previous encampments. We hope for as many or more to get the benefits from this summer's meetings.

The Program Committee feels that they are presenting a fine program this summer. Let me call your attention to some of the names on the list that you may have an idea of the strength of the meeting:

Rev. J. C. Massee, Raleigh, N. C., recently called to the First Church, Chattanooga; Rev. G. W. Truett, Dallas Texas; Rev. B. H. Dement, Chair of Sunday School Pedagogy, at Seminary, Louisville, Ky.; T. B. Ray of Foreign Mission Board, Richmond, Va.; E. Y. Mullins, President Seminary, Louisville, Ky.; Rev. H. H. Porter, pastor Walnut Street Baptist Church, Louisville, Ky.; J. T. McLemore, Georgia; H. B. Taylor, Murray, Ky.; along with about twenty of our Mississippi men to speak from time to time. Those who attend the encampments find it one of our very best gatherings from several standpoints: The doctrinal, the practical, the spiritual, the evangelistic and the social feature are all emphasized. About eighty preachers attended last year. We trust even a greater number will be here this year. Programs are being sent out now. If you desire any further information concerning the meeting, write to me or to Prof. B. G. Lowrey, Chairman of Com. R. A. Kimbrough.

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Ar. Gulfport.....	11:00 A.M.	10:00 P.M.	
	No. 4 (Daily)	No. 6 (Daily)	
Lv. Gulfport.....	7:30 A.M.	4:15 P.M.	
Lv. Hattiesburg.....	10:37 A.M.	7:33 P.M.	
Ar. Jackson.....	2:10 P.M.	11:15 P.M.	

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HIGH GRADE DROP-HEAD LIGHT RUNNING SEWING MACHINE \$12.85

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MALSBY, SHIPP & CO.
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Healthy Happy Babies

Mother, you know the summer will be a trying time for your teething baby—a period of anxiety and sleepless nights for you unless you take the precaution to keep baby's system in condition to make teething easy.

Teethina (Teething Powders)

The prescription of Dr. C. J. Moffett, graduate of Jefferson Medical College, Philadelphia; contains elements recommended by the most advanced medical science to remove the cause of disease and keep the system in condition to make teething easy. For 40 years the standard remedy throughout the South during the trying period of teething, colic, hives, etc., in children.

In nine out of ten cases of cholera infantum that prove fatal from ordinary neglect and subsequent treatment, the timely use of Teethina would have saved the child.

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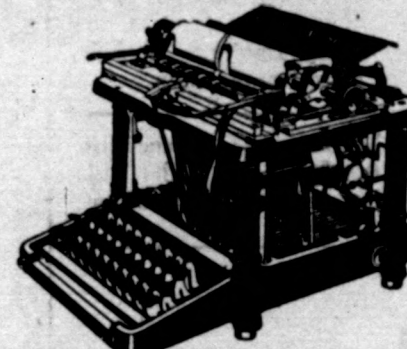
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Frown's Companion.

Said the Frown to the Smile,
"Come, walk with me today."
"Very well," said the smile,
"since you're going my way."

They journey one slowly, for perhaps half a mile,
And each person they met said,
"Good morning, dear Smile."

Till at last cried the Frown,
"Now, this will never do;
There's no greeting for me,
though I'm bigger than you."

"That's true," was the answer;
"but remember, the while,
Even you, as companion, selected
the Smile."

—Clara J. Denton.

Here is another step. God sends us all such a deal of worry; God so plainly intends each of us to have so much worry. Worry goes so much to form in this life the character into which we are growing, and which we must take with us when we go into the unseen world, that any one who really can trust God would feel perfectly sure that there must be a way of taking worry rightly, so that it shall do us good, and not harm. Worry, rightly taken, should train to quietness, humility, patience, gentleness sympathy. It ought not to eventuate (though it naturally does in making others suffer because we are uncomfortable; in making us a painful worry to others because we are worried ourselves.)
—A. H. K. Boyd.

You observe that there is nothing fixed here, and that even our houses and homes are but as tents which are pitched for a day and a night upon the plain. Now you will generally find that even this economy of temporal change is necessitated by deeper changes and turn away from its aim 82 and growths within us. We must pluck up the roots of our old life and turn away from its scenery forever. . . . We must forego the past, oftentimes with ties that bleed where they break, but exsceding the old is the stern condition of our enlargement. We may remain where we are and let the moss and mould gather upon us; but if we would avoid all this we must rend the heart's claspings from loved and familiar things and let them go out again. Our very surroundings as we pass out of them become the sheddings of the soul. Our most external life then gives us this image of our death to the old, and ascension out of it.

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